

10186
*The POPISH PLOT a fair Caution
to Protestants not to engage in
a POPISH REBELLION.*

A
S E R M O N

Preach'd

On Sunday *November* the 6th, 1715.

A T

St. KATHERINE CREE-CHURCH

A N D

ALL-HAELLOWS BARKIN.

K.

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L O N D O N :

Printed for SAM. CROUCH at the Corner of Popes-
Head Alley in Cornhill. 1715.



PSALM CXXIV. Ver. 6.

*Our Soul is escaped as a Bird
out of the Snare of the Fowl-
er : the Snare is broken,
and we are delivered.*



YESTERDAY being the *Fifth*
of November, a Day memo-
rable for the great Love of
God to this Nation, and the
great Hatred of the Papiſts
to it; it will not be impro-
per at this time to make that the Subject
of a Discourse; because, for what Reason
I know not, very few of you attend
the publick Assembly upon that great Fe-
stival, and because I think we can never
be thankful enough to Almighty God for
that Deliverance, nor too often expose
the Cruelty and Inhumanity of the *Roman*
Church, especially at *this* time, when the

Members of it here in *Great Britain* are in actual Rebellion against our *establiſh'd* Government in *Church* and *State*, encourag'd by the Unthinking, the Angry, and the Malicious; and not only recommend to our Favour and good Opinion, but offer'd to us as the *beſt* Patriots of our Liberties, and the *beſt* Preservers of our *Protestant* Religion.

We deserve not God's Favour for the future, if what he has already done, has not the proper Effect upon us.

Undoubtedly the Deliverance from that POWDER PLOT was one of the greatest that God has ever wrought for this *Church and Nation*: It was a Deliverance, like his Name, *Great, Wonderful, and will stand an eternal Instance of God's peculiar Care of our happy Establishment, Ecclesiastical and Civil, and an indelible Brand of Infamy and Reproach to that insatiable Thirster after Protestant Blood, the CHURCH OF ROME.*

I am willing to believe that there are none in this Assembly, without those Impressions, which so *signal a Mercy* should always make upon us; there are none sure without a due Sense of those inestimable Advantages, which we, even *now*, derive and enjoy from it.

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The Consideration of which will *naturally* engage us always to meet that *Great Anniversary* with Hearts suited to the Occasion of it, ready to celebrate it with Hymns of Gratitude and Songs of Praise, with those chearful and triumphant Hallelujahs, which are due to God, and become a People so highly favoured.

We are to celebrate in a particular manner, upon this Great Day, his infinite Goodness, his omnipotent Power, his unspeakable Wisdom, his omniscient Mind, his all-seeing Eye, and that vast Train of astonishing and ineffable Perfections, which make him higher than the *Highest*, and which he employs perpetually in the Service and Interest of his Creatures.

When the retir'd Malecontent draws his Schemes of Rebellion and Treason, whether in the Covert of the Night upon his Bed, or in the Day in the Secrecy of his Walks, *God is about his Bed, and about his Paths*; he sees the Pit that he is digging, and the Net that he is spreading, and by his Providence throws the Traytor headlong into the one, or causes *his Foot to be taken* in the other.

David very frequently, and with a Passion uncommon, celebrates *this* his Univer-

Universal Providence, and particularly in this Psalm, to which we are indebted for our Text.

The Learned are not so well acquainted with the original Occasion of this Psalm, as to point directly at the Deliverance, which he solemnizes in it; but by the Description which we find given of it, it appears to be some very narrow Escape; like *that*, which we *now* commemorate, like *ours*, a very GREAT SALVATION.

When we take a View of the *Greatness* of the Danger that surrounded him, we shall be better enabled to form a Judgment of the *Greatness* of the Deliverance, for which he here sings his Praises and his Thanks to God: He represents himself assaulted by his Enemies on every side, who came down rolling upon him like a Torrent, *The Waters had almost over-whelm'd him, and the deep Waters of the proud not far from going over his Soul*, verses 4, 5.

But the *Rock* of his *Salvation* broke those insulting Waves, and open'd his way with Safety, and Security; God remembered his Promise, *and did not fail* David, he would not suffer him *to be a Prey to the Teeth of his Enemies*, but he try'd his Constancy, and his Faith, by bringing him so near Destruction, that

that his escape, was as the *escape of a Bird out of the snare of the Fowler.*

Our Soul is escaped as a Bird out of the Snare of the Fowler, the Snare is broken, and we are deliver'd.

From which Words, without any unnatural Force or Strain upon them, we may draw this Observation,

That God sometimes delights to save his Church or People, when their Hopes are *least*, and their Dangers *greatest*, when the approaches of Destruction are so near, that their escape *is as the escape of a Bird, out of the snare of the Fowler*, that is, when the Danger is most imminent, and Deliverance most acceptable, when their Hopes of escaping are as little, as the hopes of a Bird entangled in a Net.

I would be admitted to make good this Observation, from some Instances, which I find in *Holy Writ*; and from others, which I find recorded in the Annals of our own Nation; when this is done, I will endeavour at some proper Application, and then bring the whole to a full stop. 1st.

1st. From some Instances, which I find in *Holy Writ*.

God by a *mighty Hand*, and an *outstretch'd Arm*, had rescued his People from the Hands of the *Egyptian King*, and had brought them onwards to the *promis'd Land*, but he was pleas'd in their Passage to *prove them*, to make Trial of their Affiance, and their Faith in him, and to shew the greatness of his *own Power*, by leading them into Dangers, which they could not in any human Probability hope to surmount, furious, and innumerable Enemies pursued them, and the *Red Sea* intercepted their flight; where then could they go for Refuge? To the Sea? They could not hope for Mercy from the Waves. Should they throw themselves at the Feet of *Pharaoh's Host*? These they knew *experimentally* had no Mercy.

These Extremities made work for Omnipotence, nothing less than an Almighty Hand could lead them out of the *Snare* into which they were fallen; the Sea therefore is commanded to *stand on an heap on each side*, and give them a dry Passage through the Deep, and when the *hardened Host of Egypt* continued their Pursuit

suit the same way, it prov'd to them the way to Destruction and Death. *David's Metaphor in this Psalm. was literally true of them, The Waters overwhelmed them, and the Stream went over their Souls, ver.*

4.

Into the same surprizing Streights, and Circumstances seeming desperate, God was pleas'd to bring *Judah, and Jehoshaphat* their King.

The Children of Ammon, Moab, and Mount-Seir, unprovoked, and unexpected, invaded his Country, and stood in Battel against him, unprovided, without the common Necessaries of War, and Defence, Bellum prius geri, quam parari; he found the War actually begun, before he heard of any Preparations for it.

In the midst of a Confusion, common to such sudden Distresses, the only Giver of Victory, commanded them into the Wilderness of *Tekoa*, not to fight, but spoil their Enemies; not to slay, but to see them slain. *For the Battel was not theirs, but the Lord's, they took'd unto the Multitude, and behold they were all dead, and none escap'd, 2 Chron. 20. 24.* The certain Fate of those that fight against God.

These are two of the most eminent Instances in Holy Writ, of God's delighting to save his Church or People, when they

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are reduced to a Condition in all human Appearance something desperate.

There is another not *less* remarkable in our own Story, the Circumstances as surprizing, the Deliverance as great, and unexpected; so Great, that it has made the Fifth of *November* distinguish'd above all Days, and has given it a Name that will not be forgot, till the last Trumpet wakes the World to Judgment.

God suffer'd the barbarous, and most inhuman Design to be concerted, and carried on with Secrecy beyond the reach of the most prying Suspicion, the Methods agreed on were just and apposite, the Contrivers industrious, cunning, malicious; the Agents true, and steady to their Villany, and all the Instruments of Death plac'd to the best Advantage; there wanted nothing but the smallest Spark of Fire, to have given Death to the Royal Family, and Ruin to the whole Nation. *So great a Matter would a little Fire have kindled.*

It was the most extended piece of Villany, that any History furnishes with, and nothing but the *barbarous* Heart of a *Papist*, the *blood thirsty* Soul of a *Jesuit*, could have entertain'd a Notion, or an Idea of it.

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The King was not to perish *alone*, but the Slaughter was to reach his *Royal Issue* too ; nor was *this* enough, the greatest Part of our Nobility, and the best of our Gentry were to be Sharers in this sudden Destruction; if I may use the Expression, the *whole Kingdom* was to die a *sudden Death*, for if the *Head* had been destroy'd, the *Body* would in Consequence have sympathiz'd, and been crush'd under those Ruins.

But *blessed be God*, who did not give them over as a *Prey unto their Teeth*; that he suffer'd them to escape, though as a *Bird out of the snare of the Fowler*. They were in the greatest Danger, and did not in the least suspect it ; upon the brink of *sure Destruction*, and apprehensive of no Jeopardy.

Who then could save, but *He* who is Omnipotent? What Eye could guide to the discovery, but *that*, which is *All-seeing*? Who could shew the *Secret* but *He*, to whom all things are naked, and open? Who could reveal the Transactions of Night, and Darkness, but *He*, to whom the *Darkness is no Darkness at all*, to whom the *Night is clear as the Day*?

In *this*, the Lord evidently appear'd on our side, he apparently took this *Protestant People*, into his Protection and Defence,

he would not suffer a Nation that had heartily embrac'd the Precepts and Institutions of his Son, that preach'd his Doctrine with Sincerity, and Purity, that worshipp'd him with Decency, and good Order, and administer'd his Sacraments rightly; he would not suffer, I say, such a Nation, to be born down, and trampled on by Men not half so Pure, scandalous in Principles, and debauch'd in Practice. Men that corrupted his Doctrines, new modell'd his Institutions, disobey'd his Ordinances, and administer'd his Sacraments by halves; Men that scorn'd the good *old* Way, and would not walk in the Paths that Christ had set before them.

From the *Secret* Plots, and Machinations, from the open and bare-fac'd Attempts of these Men, God has often shew'd himself our Protector and Defender, and not *once*, but a *second* Time very eminently on our *Fifth of November*; *This is the Day, one would think, that God had chosen to signalize his displeasure to the Papists, and his Love to us.*

You have all still in your remembrance, the melancholy Condition of this *Church* and *State* towards the close of the Last Century, when *Poper*y began to erect its Head a-new, and Domineer over Liberty,
and

and Law, though but in the *infancy* of *Power*. You will recollect how an Army of *Papists* kept this noble City in Captivity, when the Sword of *Justice* was held in the Hands of Soldiers, and the *Bar* receiv'd Instructions from the *Camp*; you cannot forget the Distresses of the Church, her Doctrines disputed, her Bishops imprisoned, her Schools of Learning invaded, particularly that renowned Seat of Learning, *Magdalen* College among the *Oxonians*; the Members of which, by the noble stand they made at that Time, by their bold Opposition to *Popery*, gain'd all *that* Glory, and good Esteem, which their *Indolence* or *Neutrality*, call it *Indifference*, at *this* Time has justly forfeited, and taken from them. When God saw us in this miserable Condition, he again stretch'd forth his Hand to set us free.

The Prince, whom he was pleas'd to set foremost among the Instruments, which he had chosen in order to it, attempted to give the *Fourth*, the Day of his *Birth*, the Honour of his first Advances; but God in his Wisdom thought fit to put it off to the *Fifth*; as if he look'd upon us not mindful enough of his former Favour on *that* Day, and was therefore resolv'd by this *new* Deliverance to revive
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the Remembrance of the *other*, and to make our *Fifth of November* so Emphatically memorable, that the Impression should be *deep*, and lasting to the End of Time.

This Deliverance was wrought for us by such a surprizing Train of unexpected Accidents, so visibly by the Interposition of the Divine Hand, that no Human Understanding can fairly account for it. The Heart of a mighty Host, *terrible with Banners*, in a moment became *turn'd as the Heart of one Man*; the KING himself became a *voluntary Fugitive*, leaving his Throne *Empty, Vacant, Abdicated*; and the *People*, call'd by the Laws of Nature, of our Land, and of *Absolute Necessity*, supply'd the *Vacancy*, recover'd a perishing Constitution, repair'd a shatter'd Church, and became again happy Partakers of that Liberty and Freedom, which the Nations round us envy'd and repin'd at.

Upon the whole then, can we have nobler Subjects of Thanks and Praise, than these before us? Is there a more agreeable, or a more becoming Task, than to join in grateful Returns of Acknowledgments and Praise for these *mighty Instances* of God's paternal Care, and most affectionate Concern, for us his People?
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What Recompence can we make our *Great Deliverer* for such *Invaluable Blessings*? for such a visible *Regard* to our *Happy Constitution*, to our *Establish'd Religion*, to all those *Methods* by which our *Fathers* wrought our *Liberty* and left us *Free*?

All that *God* requires of us, is, that we persevere in *publick* as well as *private* *Evidences* of our *Gratitude*, our *unfeign'd Sense* of our *Obligations* to him.

And not only this, but also that we enjoy those *Blessings*, which he is pleas'd to reach out to us, with *Discretion*; and that we employ them to a *right End*, that all the *Designs* of *God's* dispensing them amongst us may be answer'd, may be successful.

If he deliver from *Danger*, as a *Bird out of the Snare of the Fowler*, he would teach us what *Demeanour* is most becoming under any *Distress*, whether *national* or *personal*. We are not to rely upon our own *Strength* and *Ability*, or to put our *Trust in the Might of our own Arm*: This is laying our *Hand* on a *broken Reed*, it is placing our *Confidence* in that, which is known to fail upon every *Trial*.

But it is our *Duty* to lift up our *Eyes unto the Hills*, from whence only cometh *Salvation*. We are to throw our selves upon
God,

God, who alone knoweth *when, and how to deliver*; who has told us, *that he regardeth the Children of Men, that he is our Shield, our strong Hold, and the Rock of our Salvation.*

This Consideration is a sure Guard against all Repining and Murmur, all unbecoming Impatience, and Dissatisfaction of Mind, under the less agreeable Dispensations of God's Providence; it should make us Strangers to that Censure and unhandsome Reflection upon God's Procedure, which a Temper hasty and importunate is too apt to hurry us into; it should above all be an impregnable Barrier against sad Despondency, and wretched Desperation, in the worst of Times.

You have seen that God sometimes suffers his Church or People to come so near Destruction, that there is not Room for a Retreat, or for Safety; yet still in his own good time, he interposes with his Almighty Power, he stays to *prove us*, as he did his own People; but rather than *his Heritage should be brought to Confusion, the Sea shall become an High-way.* Tho' he suffer the Enemies of his Church for a while to rage furiously and successfully, he will shew them at last, *that they imagined a vain thing.* Tho' he suffers the Cunning of *Achitophel* to prosper for a Season,

Season, tho' he permit Men of desperate Fortunes to embroil a Kingdom, and to hurry an ignorant unthinking *Absalom* into open Rebellion; yet in a moment he catches *Achitophel* in the crafty *Wileness* that he has imagin'd: The next Oak executes his Vengeance on *Absalom*, and what they both thought would be for their good, he makes unto them an Occasion of falling.

This Consideration, that God delights to shew Mercy to his Church in the greatest Exigencies, should bring Refreshment to us even at *this* time, when we see our selves so scandalously mouldred into Parties, and crumbled into Divisions, sacrificing daily the *common Good*; making *publick* Peace a Prey to *private* Resentment, or personal Hate; when we see a great Part of the Nation actually under the *Witchcraft of Rebellion*, *Pila minantia pilis*; Members of a *Protestant Church* fighting with *Fellow Members*, at the Call of a *Papist*, whose Followers, upon the first Success, in complement to him, will triumph over our Establishment, and say to the CHURCH OF ENGLAND, as the Children of *Edom* did to *Jerusalem*, *Down with it, down with it, even to the Ground*.

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Though we see our selves, I say, in this unhappy Posture, and melancholy Circumstances; yet let us humbly hope, from the Experience of God's former Favours, that he has still Blessings in store for us; that our Sins, great and daring as they are, have not provok'd him to withdraw himself entirely from us.

Let no unhandsome Fears take hold on us, no undue Apprehensions break in upon our Trust and Affiance in Almighty God: He who has delivered us before *from the Paw of the Lion, and the Paw of the Bear, will deliver us also out of the Hands of these Philistines.*

While we are praising God for delivering the Ages before us from Tyrants and Papists, it will not become us to think that he will give up *this* to the Revenge and Fury of *Apostate Protestants*; and therefore let our Hearts be fill'd with Courage, and our Minds be easy. Let us from the comfortable Pledges of God's Love already receiv'd, form our selves into this firm Assurance, that God in his due Time will still the raging of these *troubled Seas*, that he will set Bounds to their *Swellings*, and say, *Thus far shall ye go, and no farther.* Let us be confident, that he will defend his Church by preserving Him, our Lawful Sovereign, *GEORGE*,
who

who is the Great Defender of it here on Earth. Let no Man doubt, but that he will counsel *these* his Counsellors, and teach his Senators Wisdom ; that he will inspire them with the properest Methods of removing Prejudices, silencing Gain-fayers, and uniting the Affections of all Orders and Degrees of Men amongst us.

Have those Men in derision therefore, that would insinuate their Fears, and bring you to despond ; be deaf as Adders to the jealous Whispers of the Disaffected, to the Murmurs of the Factious, and the loudest Cries of the Seditious and Rebellious. Let the Heart of every true Protestant leap within him, let it exult and triumph in full confidence in God and the King, in the Wisdom, Ability, in the true Love of their native Country, so visible in those Honourable Men, who stand nearest to the King's Person, and have the Conduct of publick Affairs.

There is another Use which we are to make from the Consideration of God's delighting sometimes to save his Church, or People, when they are brought to extremum Danger : And that is,

Always to be careful not to run ourselves wilfully into the *same* Dangers, which we have been delivered from. In order to this, we are to take heed of those

Principles, and of those Men, to whom our Dangers are generally owing. We are to be equally careful of the Ways and Methods by which Extremities have been brought upon us, not to suffer our selves to be lull'd asleep by the insinuating Opimates, which are generally given, that their Tares may more easily be sown, and Danger brought upon us, when we least think of it.

Though God has *sometimes* deliver'd, he has no where promis'd that he will *always* do it, especially when by a stupid Indifference, by a dull Neutrality, or a cowardly Defence, we suffer our selves to fall again into the same Streights. Undoubtedly we are oblig'd to co-operate with God's Providence, to do our Parts towards *keeping* our selves safe, when he has been pleas'd to make us so. We know now their Arts, and see their Confederates; their *Nets are laid now in the sight of the Bird*, and if we *willingly* entangle our selves in them, we have no Reason to believe that we shall *escape*, but rather be *taken*, as a *Bird in the Snare of the Fowler*.

You will all easily apprehend what I mean by this. It is with the utmost Regret that I am brought to speak in this manner to you. I know not whether I am more Asham'd or Griev'd, that I *must*,
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in an Assembly of *Church of England Protestants*, dehort them from Popery, and Men Popishly inclin'd, who have always attempted their Ruin, upon every Possession of Power, and very often when they had not the least Share of it.

Methinks the very *Mention* of the *Fifth of November* should superceed all that can be said upon that Head. Is it not a Reproach, that you want to be exhorted, to be animated, to stand in Battle Array against the *rebellious* Members of a *Church*, which justifies *such* accursed Practices, which promises Salvation for *such* Barbarities, *such* Massacres and Slaughters, as would startle the wildest *Arab*, and shock the most cruel Beast of Prey, that *Africk* ever brought forth?

Where will our Divisions end? To what Lengths will *Party Zeal* carry us? We have lost, not only the Sense of *Interest*, but I am afraid, the Notions of *Religion* too. The Articles of our Creed cannot bind us, nor the most solemn Obligations keep us right. How many shut their Eyes, and follow Leaders blinded by Passion or Ambition; and must inevitably fall with them into Ruin and Destruction.

Had our Fathers in the other World any Knowledge of what we are doing in this,
were

were they sensible how favourable and gracious our Thoughts of Popery at present are, and how weak the Opposition, which by many is made to it, (Give me leave to use the Expression, I hope it is not too high) *they would even send from the Dead, lest we come into that Place of Torment, the CHURCH OF ROME.*

Could the Saints above look down upon us, it would imbitter their Happiness, to see all their Labours lost, all their Reasonings and Disputes with Papists, so efficacious *formerly, now without due Effect, without Force or Prevalence at all.*

Think of the noble Stand that was made to it by CHILLINGWORTH, STILLINGFLEET, and SHERLOCK; think how their Pains and Care endear'd them to the Age before us; what glorious Effects were wrought by them, what just, what well founded Aversion to Popery, what *Detestation* of it arose from them; and then think with Shame, and Confusion of Face, how *degenerous* they are, how unworthy Sons of *such* Fathers, who call in *Papists* to assist in their *private* Resentments, who join with them to carry on *particular* Designs, either of Interest or Revenge; nay, who *Rebel* with them against a *Protestant Prince*, and vainly hope that they will secure our *Protestant Church.*
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The Plot, which I have made at this time the Subject of your Meditation and Praise, tells us sufficiently, what *Spirit they are of*, and what we are to expect. They come to us, as the perfect *reverse* of the Gospel, not to *save Mens lives*, but to *destroy them*, they call for *Fire*, and though administer'd from *Hell*, with Blasphemy enough, they tell *us*, it is an *Holy Flame from above*; if you have no Impressions from the History of their former Behaviour to *English Protestants*, if you refuse to learn the Lesson which it reaches out, and draw the necessary Consequences, which flow from it; in a Word, if after all they have said, and done against you, if after all you have heard, and seen, you will yet again trust them with Power, your Ruin will be as *unpitied*, as it is *inevitable*.

King *James the First*, was a *Protestant*, and the *Papists* sufficiently quell'd, and laid low in Subjection, and yet they attempted this barbarous, inhuman Murder, which has given such a particular Mark to our *Fifth of November*; King *James the Secoud*, was a *Papist*, and the Fellow Members of his Church, lower and more feeble far than in the Days of his Grandfather, yet when they saw a Prince upon the Throne of their *own Religion*,

ligion, even those *few* lifted up their Heads, and by Degrees became formidable, more, and more so; till the *Prayers*, and *Tears* of the Church prevail'd upon God, by the Hands of a *Prince of Immortal Fame*, to drive them out of the Land, and to restore us as before.

Learn we not from hence, Brethren, what our Fate will be, if Success should crown the *present Rebellion*? If Power should be ever lodg'd in the Hands of *Papists*? Are we not taught also by this, to join Hand in Hand, not only against *them*, but against all their Abettors, High, and Low, Private, and Publick; for can any Man believe, who fairly and rationally considers and compares Things, that we shall have a Treatment at all *different*, from what our Fathers before have found from them? If any Difference there is, it will shew it self, in greater Degrees of *Cruelty*, than perhaps they acted in Times past; because now *Revenge*, and *Hate*, will come in Company with their fiery, religious Zeal, and drive it to the utmost Extremity; *Root*, and *Branch*, will be the Motto of their Standards, and *Extirpation* of our Church, the fatal Consequence of their Triumph, and Success.

I adjure you therefore, in the Name of the High God, in the Presence of God, and by the Authority of God, *That you consider and know the Things that make for Peace, and Safety, before they are hidden from your Eyes.* It is yet in your Power to be safe if you will, you may be free Protestants or enslav'd Papists, the Election is before you, and you may secure it now, and ever, hereafter; this is to be done, as I have hinted often to you, by Unanimity, and common Friendship. Let the publick Good triumph over private Party, and the common Enemy be beaten from our Walls without, before we fight, and quarrel among our selves within; the contrary Conduct is actually plotting with the Papists against our selves, which is something extraordinary from a People, who pretend so solemnly to thank God for his providential Discoveries of their Designs and Machinations against us.

Great certainly have been the Blessings of God to this Land, and greater still we may promise our selves they will be, if we our selves by an abominable Behaviour do not stop the flowings of his Mercy and Goodness; there is a Behaviour which will certainly continue them to us, keep us under his Protection, and

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ensure Felicity; which I shall choose to describe to you in the Words of *Samuel*, to his own Congregation.

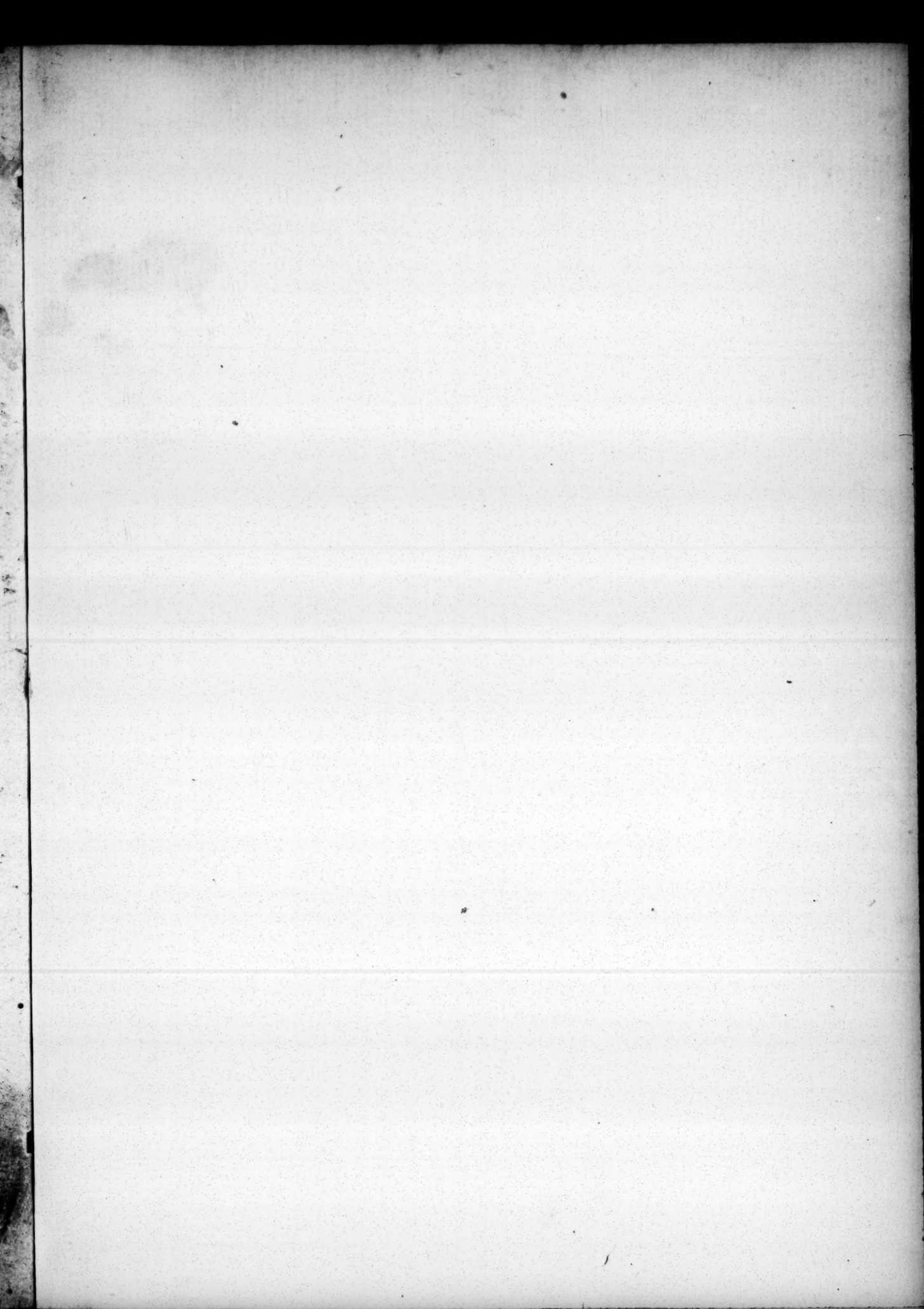
I will teach you the good and the right Way, only fear the Lord, and serve him with all your Hearts, and consider what GREAT Things, he hath done for you.

FINIS.

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Lately Publish'd,

THE Pretences for the present Rebellion, consider'd. In a Sermon preach'd at St. Katherine Cree-Church, and All-Hallows Barkin, on Octob. 16. 1715. By Charles Lambe, M. A. Minister of St. Katherine Cree-Church, and Lecturer of All-Hallows Barkin. Printed at the Request of Sir Randolph Knipe, and many of the Gentlemen of both Auditories. Printed for Sam. Crouch at the Corner of Popes-Head Alley in Cornhill. Price 4 d.



SHELF MARK *
4460.aa.9

The Eighteenth
Century

Author: Minister of the Church of Scotland.

Title: A discourse of suppressing vice, and reforming the vicious. Delivered in several sermons in the moneths of June and July, 1701. By a minister of the Church of Scotland.

Imprint: Edinburgh, 1702.
Collation: 64p.; 4*
Notes:

RCN: t054910

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IN TO BL:

(BL)

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